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Iconoclast

He spurned time's legacy and laughed aloud
At such antiquities as right and wrong
And faith and beauty. These were for the
crowd,
Whose brains were simple—he, himself, was
strong.
His greatest pleasure was in tearing down
The altars other men had built. He mocked
At everything, and, like a crown,
He wore his disbelief. At last, he locked
Himself within an ego-tower, then,
One evening, suddenly, he looked about
And knew he was the loneliest of men.
There was no virtue anywhere to flout,
No image left to break, but only earth,
'The stars he could not reach; or death; or
birth!

—LOIS KINGSLEY PELTON

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

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UNITY The greatest obstacle to peace is disunity which is another word for misunderstanding. With unity all things are possible—without it few.

Causes of disunity are multiple. One and perhaps chief, is inability due to language to get meeting of minds on the various and sundry problems arising in all human relationships. Because of this a great variety of religions with all sorts of dogma have interfered with universality of understanding, causing endless friction and consequent illwill.

An individual cannot be blamed for following impulses influenced exclusively by the teaching he may have had. There are a thousand fields of thought, some of which have been explored by those whom circumstances have better enabled to delve into cause and effect—in other words study; hence the educated person is better qualified to gauge or envision Truth than is the ignorant.

Democracy has many weaknesses but to date is the best medium for interpreting the will of the majority because that same majority, while it may be guilty of many human shortcomings and weaknesses, is in the main conscious of the fact that his personal status is affected by the general status—indeed is part of it—and a certain inherent desire to live in amity with his neighbor.

PROSPECTS Sooner or later, and the sooner the better, the problem of a reconstruction of society will confront the nations of the world and much concern is expressed daily at the measures available for meeting it.

Heretofore the cause of democracy—under which aegis this country and some others have prospered most—has progressed by the trial and error method to its present position.

By this process the welfare of all has been sought through legislative processes, i.e., through freely elected representatives sitting in debate devising laws and measures designed to insure equality of opportunity and discourage the importunities of individuals or cliques with ulterior motives. In the main the plan has worked fairly well during a period when violent upheavals have been the exception rather than the rule.

Soon and the sooner the better problems vital to the preservation of human liberty under law and justice universal most take the place of a complex variety of ideologies based on some curious inhibitions national in scope rather than universal, and a lot of precon-

cived but not the less sincerely held views replaced by a pattern of education which shall explode some fallacies now proved hopelessly unworkable and inadequate in their specific as well as their general application.

In the education for future sound living truth must be found if it is to be permanent. The elementary truth that all men are created equal, and this does not mean that because a man's skin is white or black, brown or yellow, he is necessarily superior or inferior to his fellows.

There is a truth greater than that misconception and it is Divine truth. The vagaries of race and creed and doctrine have bred some strange and ill assorted ideas which will not bear the blinding light of truth. So whatever specious argument may be offered to maintain any status for future relations must be predicated on acceptance of the universal equality of all men in their social and economic relationships and opportunities.

Travel and other means of contact have been so greatly accelerated in recent years it has been difficult to keep up with this new phase. Now, when it is possible to get almost instant contact with what were but recently remote portions of this globe of ours, there can be little excuse in not taking advantage of priceless and immeasurable opportunities to weld the race into an united family—each bearing its proportional share of the burden, but all coordinated, and actuated with the universal rather than the national or parochial principle which thus far has dominated action.

The men most qualified to lead in these impending and vital matters are those to whom the study of world events has been of chief concern, and they cannot too soon begin their deliberations; it would be calamitous if the end of the war found the nations now seeking to break down Nazism and all its fiendish inequalities, unprepared for the problems of the peace.

It is always interesting to speculate on personalities and it is not the function of a Masonic journal to state preferences.

It is, however, as a modest mentor, entitled to say, from a knowledge of Craft history, principles and practice that, generally speaking, there may be found within its tenets most if not all of the elements for the new living. Dogmatism has wrecked many a good design. Freemasonry is so broad in its perspective and scope, recognizes so specifically the value of essential truth in human relationships that it may well form a base upon which a new and enduring world structure may be built.

We recommend this thought to the consideration of the thoughtful reader.

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THE CHIVALRIC ORDERS

A study of the Orders of Knighthood and their relationship to Freemasonry.

By RAY V. DENSLOW.

ORDERS OF KNIGHTHOOD

As members of the Order of Knights Templar we are knights—not knights in the strict sense of knighthood—but knights nevertheless, for we are knights of a much larger group listed under the title of *Masonic Orders of Knighthood* which confer no superior rank or title than do those of any other fraternal or military society.

Under the regulations of most Orders of Knighthood the recipient of knightly honors becomes a knight. If his name happens to be George Smith—then he is Knight Smith—or he may be Sir George Smith, the words “knight” and “sir” implying the same meaning. But “Knight” and “Sir” were too simple for men to whom honors meant everything, and today, in wearing the borrowed plumes of knighthood, we further display our love for titles and a certain amount of historical ignorance in “sir knighting” this member who happens to be an ordinary member, and “eminent sir knighting” one of more distinguished lineage—or accident.

We should accept our Masonic knighthood for what it is—a modern-day recognition of a onetime military-religious organization whose deeds of hospitality and beneficence brought lustre to the banner of Christendom, and which said organization also brought into being some other forces not quite so commendable. It is well to preserve for posterity the name of so illustrious a society, but when we lay claim to being direct descendants of Jacques de Molay and Godfrey de Bouillon we are kidding none but ourselves and laying ourselves subject to criticism on the part of those who know better—and there are many who know!

Whether knights by birth, or knights in name, it behooves us to know the history of knighthood, not only as it existed in the past, but as it exists in other countries today. And, incidentally, there are no orders of chivalry or degrees of knighthood in the make-up of the American government. In the beginning, the Order of the Cincinnati organized what promised to be such a society but its wings were quickly trimmed.

AN ORDER FOR FREEMASONS

In Sweden exists the only Order of Knighthood formed for Freemasons. It is known as the Order of Charles XIII, after a Swedish king known for his Masonic interests. At a dinner given in the Royal Palace in Stockholm we saw many Swedish Masons of high rank wearing this beautiful emblem. At one time the Order was conferred in Norway but we cannot vouch as to its award since the kingdoms of Swedish and Norway decided to travel their separate ways. The Order was founded by Charles XIII May 17, 1811, and was by him limited to Freemasons of the higher degree, and in this respect it differs from all other orders. It has only one class, and neither King nor princes of the royal family may divest themselves of membership. The only outsider

to receive the Order within our knowledge was King Edward VII, who received the Order when he was Prince of Wales and Grand Master of England. The badge is a red-enameled, gold-edged cross pattée, surmounted by a golden crown. The royal cipher appears in gold on a central circular white-enameled plaque. On the reverse is a gold triangle, within which is the Masonic mystic symbol “G.” The badge is hung from a red ribbon. The King is always Master of the Order. The Order is conferred upon thirty native Swedes who must be thirty-six years of age and who are appointed by the King, three of whom are always of the ecclesiastical order. Knights can be installed only on January 28.

TITLES AND DECORATIONS

Many of the foreign decorations involve the use of the cross in some form or other. Oldest of these forms is the Maltese cross, which is the oldest of the chivalric type. The Maltese cross is shaped like the plant known by botanists as *lychnis chalcidonica*, a flower native to Palestine, and one familiar to the early Crusaders.

We purchased in London several months ago a volume dealing with the Orders of Chivalry. The author was J. H. Lawrence-Archer and the volume is dated London, 1887. Much of the material in the volume is taken from an earlier volume, *Orders of Knighthood*, a volume written by Nicholas Carlisle and published in London in 1839. Many of the decorations mentioned in these volumes have been copied as the basis for jewels, stars, and decorations of Masonic groups in this as well as in other countries. Only lack of space prevents us from further reference to the “Star and Garter,” the Order of the “Golden Fleece,” and the “Roman Eagle,” which latter so far as we may learn was not an Order at all but merely a symbol.

These volumes being out of print, our readers will forgive us for quoting much of that which appears within their pages, which information appears to bear the imprint of authenticity and truth.

Amongst the nations of antiquity there was no institution known as “Knighthood,” as we understand the term, but there did exist the same law of honorary selection conferred as a distinction on personal merit, as distinguished from official rank or hereditary nobility, the conferring of which was accompanied by the giving of rings, gold chains, belts, sashes, and articles of personal adornment. Particularly was this true among the ancient Egyptians, Assyrians, Persians, Greeks, and Romans.

“There are, moreover, many suggestive Oriental titles, which might be cited as illustrative of the same general connection of ideas which may be dismissed as somewhat recondite. Suffice it to say, that the badges of the great families of Japan bear a striking likeness to the heraldry of Europe; while the peculiar orbicular

and distinguishing marks of the various grades of the official aristocracy in China, irreverently described as 'buttons' are analogous to the 'pearls' which encircle certain coronets of the hereditary nobility of the West."

Among some races of antiquity, the "sash" indicated the same distinction as did the torques, golden chains, or collars of the Gauls, Celts, and Teutons.

KNIGHTHOOD IN ANCIENT ROME

In Rome, ancient Rome, we read much of the Equestrin Order, but this was hardly analogous to the medieval institution of chivalry, for in the former case it was a *class* rather than personal merit which was honored. When a Roman Knight was raised to the rank of Senator, or Governor of a Province, he abandoned his previous position in the social scale; whereas the Knight of Chivalry preserved his distinction as such, even though he may have occupied the throne. There were also many other differences which distinguished the almost sacerdotal character of the latter from the simple social grade of the former.

Roman Knights, according to Licetus, were distinguished by a purple border on their tunics, and a golden ring on the index finger of the right hand; while the rings of the Senators, according to Isidorus, were encircled with gems—the sardonyx, although not one of the precious stones, being especially esteemed as appertaining to the Patricians. The position of a Roman Knight may be estimated by a reference to the fact that he was expected to have a private fortune of, at least, "four hundred thousand sesterces." His Order formed a middle class between the Patricians and the Plebeians. There were reserved seats for the Knights at the public games, and they gradually assumed the administration of justice; but as a distinct class, their antiquity cannot be traced farther back than the sixth century B. C. Sylla deprived them of their magisterial functions; but they were restored by Pompey, who associated in office with them, Senators and Tribunes.

Nor did these Roman Knights hold their station permanently in all instances, for when a Roman Knight wasted his patrimony or the means of supporting his dignity, or by some crime dishonored his rank, the Censor was authorized to take from him the horse which had been provided at public expense, and likewise his golden ring, which act officially deprived him of his rank. When the Censor had occasion to call the roll of Equestrians, those whose names were omitted were considered thereby to have lost their rank. This act did not render them infamous or altogether cancel some of their privileges. Degradation was accompanied by breaking the sword, destroying their knightly belt, and denying the usual funeral rights to the body, but such severities were rarely resorted to except in extreme cases.

For the ordinary Roman soldier there were many honorary rewards and decorations such as we usually accord successful soldiers; but these were unconnected with knighthood, resembling more the medals for military service now given in modern Europe. The Equestrin Order consisted of those who were distinguished

by nobility of blood, wealth, and reputation, but also some of those honorary knights whose qualifications were not restricted to birth or wealth. But while this organization may in some respects have served as a model for the Chivalric Orders of later days, simple knighthood must be distinguished from those subsequent honorary institutions which had their own statutes, ceremonials, and badges of insignia and which were usually presided over by a Sovereign, or a Grand Master.

MILITARY KNIGHTHOOD

Chivalric Knighthood might be subdivided into many classes, such as military, civil, honorary, and even ecclesiastical, while in later years even ladies were admitted to certain societies. But Chivalric Knighthood is usually described as of two kinds—religious, or hierarchical, and the secular, or military. The latter were thought too weak to continue if not sustained by religion and piety, and too defective without adjoining ecclesiastical persons thereto.

Thierry says:

"The institution of a superior class among those who devoted themselves to arms, and a ceremonial without which no one could be admitted into that military order, had been introduced into, and propagated throughout all Western Europe by the Germanic nations who had the Roman Empire."

From Origines Patriciae (1846 we learn

From seven to fourteen the sons of gentlemen were called pages or varlets; at fourteen they bore the style of Esquire; and when Knighthood was conferred, legal minority ceased."

During the time of Charlemagne we are informed that even the sons of a monarch did not assume their arms without some regular form of investiture. Let us also distinguish between Knight *service* rendered as a feudal obligation, and *knighthood* as expressed in superior acts of chivalry which are purely voluntary. Chivalry began with the age of Charlemagne and the Crusades and ended with the invention of gunpowder when the former weapons lost much of their efficacy, and physical force was subordinated.

ONLY SOVEREIGNS CONFERRED KNIGHTHOOD

It was the English custom for "every candidate for the legitimate Militia, on the eve of his consecration, make confession of his sins to a priest, devote himself to prayer, and pass the night in a church; that next morning he should hear mass and the gospels read; should offer his sword on the altar, which, after blessing, the priest laid on the neck of the new *miles* with his benediction." This was the Vigil of Arms.

It was generally assumed that none but the Sovereign, or his delegate, could confer Knighthood. Louis XI, at his coronation in 1461, after creating several knights, delegated his authority to dub the remainder, to the Duke of Burgundy. Whenever such proxy was delegated, the proxy had no legal right to confer rank upon himself, although Ferdinand of Castile in 1258 took this method of becoming a Knight. There are several instances in history however where a subject

conferred the honor upon the king, usually followed by a battle or at a coronation ceremony.

HONORARY DESIGNATIONS OF RANK

The title of Banneret was bestowed at a later period on those nobler Knights so created on the battlefield; these were distinguished by their pennon's being cut square; part of the ceremony consisted in cutting off the point in which the pennon terminated. A Knight Banneret usually had a large command of lesser knights whom he was compelled to maintain at his own expense. Some say that fifty lances and the customary number of archers had to be maintained. In course of time a Knight, attended by a simple Esquire, discovered that the accolade was not alone sufficient, and thus the purer Orders of Chivalry merged into the Feudal Orders. A Knight Bachelor (Chevalier) like Banneret, was a title of the feudal system, and signified a Knight of inferior worldly means, who, having no vassals, followed with his Esquire the banner of the latter.

Pope Sixtus V is credited with having first conferred Orders upon artists, literary and professional men. As to honorary designations of rank, about the 12th century many Kings were styled simply "Excellency." First to assume the title of "Royal Highness" was Gaston, Duc d'Orleans. The Popes prior to the 12th century were addressed "Your Paternity," "Your Grandeur," or "Your Apostolic Majesty." Two centuries later they became "Your Eminence." Once they had the titles of "Most Illustrious" and "Most Reverend." With the advent of Chivalry there came into being the science of Heraldry, a hieroglyphic system of registration peculiarly adapted to the age when vizors were worn.

CHARACTERISTICS OF CHIVALRY

The serious manuals of the Chivalric Orders do not contain the characteristics of Chivalry; these are to be found in the pages of contemporaneous romance. Here we find that modesty, self denial, courtesy, respect for others, and the love of God and the ladies, were the attributes of the true Knight. Nor are we to suppose that the morals of the Knights of old were at all superior to those of the present day, while as regards the religious element, it is stated that the Normans did not approve of, but rather detested the custom of consecration.

CHIVALRY AND THE CRUSADERS

In conferring Knighthood

"The cheek or shoulder was touched with a slight blow, to mark the last affront which it was lawful for the aspirant to endure."

Knighthood conferred only personal nobility, and this personal nobility came into full flower during the period of the Crusades. Before the Crusades, Knighthood appeared to have no personal connection with religion.

Gibbon says:

"In the Holy Wars, superstition sanctified the profession of arms, and the Order of Chivalry was assimilated in its rights and privileges to the Sacred Order of Priesthood, and Knighthood was conferred in the name of God, of St. George, and of St. Michael the Archangel."

A Knight-Banneret wore only silver, while a Knight wore golden spurs; none but knights could fight in the "lists" or take their meals with the sovereign. A Knight condemned to death was first degraded by having his spurs removed and his sword broken. In 1422, in France, Knights having a certain income were entitled to wear silk robes. In 1294 is recorded an ordinance prohibiting the use of furs except to knights. There was also granted the privilege of caparisoning of a knight's horse with silk on which were placed the armorial insignia.

ORDER OF THE HOLY SEPULCHRE

According to tradition the Order of the Holy Sepulchre is supposed to be the most ancient; its establishment has been attributed to St. Helena, but it is more probable that it was instituted in 1110 by Baldwin I, King of Jerusalem. In the beginning membership was restricted to the priesthood but this was done away with when consolidated with the Knights of St. John of Jerusalem and Rhodes in 1484. Attempts were made in Spain in 1558 and by the Duke de Nevers in 1615 to separate the Order from that of St. John. But in 1496, Pope Alexander VI, said to be the real founder of the modern group, transferred to the Holy See the power of admitting knights, changing the order from a religious fraternity to a chivalric association. It is said that the Order will be conferred on any Roman Catholic nobleman who makes a donation of one hundred guineas.

ORIGIN OF THE TEMPLARS

And then there is that order in which most of us are interested—the Templars, established about 1119-20 under Baldwin II, in Jerusalem, when nine gentlemen and two nobles (Geofroy de St. Omer and Hugues de Paganis) came on a pilgrimage to the Holy City and were called Brethren of the Militia of the Temple, so called because their residence adjoined the site of Solomon's Temple. In time their possessions extended throughout the kingdoms of Europe, but in an evil hour they incurred the animosity of Philip le Bel and Clement V, and were, through their machinations, suppressed in 1312. In England their property was bestowed upon the Hospitallers. The last Grand Master of the Order was Jacques de Molay who was burned at the stake in France in 1313.

THE KNIGHTS HOSPITALER

A still more powerful order than the Templars was the Knights Hospitaller of St. John the Baptist in Jerusalem, and afterwards of Malta, organized by certain merchants of Amalfi who erected a hospital on the spot sanctified by the Last Supper. This was in 1048 under permission of the Caliph of Egypt. When Jerusalem was captured by the Crusaders in 1099 the hospital was under the administration of Gerard de Martigues. These were constituted Knights by Baldwin I in 1104. But driven from Jerusalem by Saladin, they withdrew to Margat, thence to Acre, and later to Cyprus. In 1308 they seized Rhodes where they remained until 1522 when being driven out by Solymans they occupied Candia and, still later, Malta in 1530. When the Reforma-

tion came, the Order was abolished in England. Napoleon occupied the island of Malta in 1798 and dispossessed the Grand Master, Baron Ferdinand de Hompesch, who thereupon gave his allegiance to England.

THE TEUTONIC ORDER

The Teutonic Order was founded at Jerusalem by wealthy German merchants who erected a chapel in honor of the Virgin Mary and provided lodging for their fellow countrymen; they were sometimes called "Marians" and became a rival of the Templars and Hospitallers. In 1191, Henry Walpot was made Grand Master; in 1195 they became the "Knights Teutonic." They were driven from Palestine by Saladin in 1220 and were assigned territory in Prussia. In 1525 the Grand Master (Albert of Brandenburg) renounced the Order and was created Duke of Prussia. In 1840 by Imperial Decree the order ceased to exist in Austria as an independent order and came under patronage of the Emperor.

APOCRYPHAL ORDERS

There are many fabulous orders, most noted of which was the celebrated Order of the Knights of the Round Table, which according to legend was instituted at York in the fifth century. (Some of our historians will probably label it the York Rite.) It was said to have been composed originally of twenty-four knights, later increased to fifty, whose names were engraven on a round table preserved at Winchester since 1480. Those who have examined it critically tell us the table is not older than the time of Henry VIII.

CONSTANTINIAN ORDER OF ST. GEORGE

This Order has been much in the public eye in recent years; it is the "Order of St. George of the Byzantine Empire," sometimes called the "Constantinian Order of St. George" after its apocryphal founder, Constantine the Great. It is more properly attributed, say historians, to Emperor Isaac II Angelus, in 1192. After the fall of Constantinople its fate has been somewhat problematical, although sovereigns of Naples and Parma

have both assumed to represent the Order. In 1870, Prince Rhodocanakis issued a brochure on "The Imperial Constantinian Order of St. George" in which he attacked present-day claims to the Order.

BY WAY OF REVIEW

All of these Orders of Knighthood which we have described as well as others, may be classified as Religious, National, Royal, Dynastic, Family, and those open to both sexes. Many have been instituted with the radical defect of historical inaccuracy, giving to them a reputation to which they are not of right entitled.

At the head of the great Orders is that of "The Most Noble Order of the Garter," founded by King Edward III under doubtful circumstances, the unique distinguishing insignia not being a badge or a collar, but the garter itself. This Order is divided into two classes and is bestowed on rank, or rank and merit combined. By Statute of 1805 it now consists of the Sovereign and of such lineal descendants of his Majesty as may be elected, always excepting the Prince of Wales who is a constituent part of the original institution.

Next in rank and antiquity to the "Garter" is the "Order of the Golden Fleece," founded in 1429 at Burgundy by Philip II, Duke of Burgundy and the Netherlands on the occasion of his marriage with the Princess Isabel of Portugal. In 1556 the Order got into the hands of the Spanish-Dutch line of the House of Austria. In 1700 Emperor Charles VI carried the archives to Vienna, while Philip V of Spain proclaimed himself Grand Master; eventually both Sovereigns established it in their domains. Papal sanction is always necessary for the admission of a Protestant.

Whatever may be urged against the use of granting of decorations, it is certain that nothing more powerfully stimulates emulation or more honorably recognizes merit. And while we in America sometimes ridicule the wearing of decorations and the granting of such honors, nevertheless we all like it when applied to ourselves and continue to accept whenever offered.

EDITORIAL

MERIT In every organization is to be found a wide variety of individuals, with diverse personalities, peculiarities, aspirations and ambitions. This is true of Freemasonry, with a membership of millions scattered all over the face of the globe.

The motive for their affiliation was avowedly a search for Light, solemnly proclaimed at the altar of Freemasonry under the most impressive ceremonial circumstances.

The avowal was unquestionably sincere when made, but time has a habit of dulling vivid first impressions, so that sometimes original motive is forgotten, or at least obscured; dissolved into a memory. Material interests interfere with spiritual motive and a measure of great value is lost.

It is not to be wondered at that men absorbed as

they are in the daily pursuit of their avocations in a highly complex modern world, tend to relegate their Freemasonry to the background. Engrossing demands allow little time for serious reflection on the basic ethics and essentials for which the Craft stands.

In the mass of men who have taken Masonic vows the "ordinary" individual who humbly seeks to carry out the precepts of the great fraternity, faithfully following the lessons and injunctions laid upon him, carrying into his daily life the principles of brotherhood, is the backbone, the sustaining force of Freemasonry. The brilliant rhetorician may dazzle the firmament momentarily but the great mass of quiet stars that stud the night of darkness with rays of steady Masonic light, though they may not know it, are the most priceless possession of "our gentle Craft."

THE BASIC LANDMARK OF FREEMASONRY

By DR. NANDOR FODOR

(Read before the Masonic Study Club, New York, on October 28th, 1943)

The belief in God is the basic landmark of Freemasonry. "Agreeably to our ancient laws, no atheist can be made a mason." The candidate is expected to dedicate and devote his life to God's service and thereby become a true and faithful brother in the fraternity.

On masonic emblems, we see the letter G. enthroned in the space between the square and compasses. In the Middle Chamber lecture the newly made Fellowcraft is first taught that G is "the initial of geometry, the basis of Freemasonry," then the Master imparts to it "a still higher and more significant meaning. . . ."

The candidate, if he is a linguist, may justly wonder whether the latter revelation is not a modern, European interpolation to harmonize Masonry with Christianity, as the initials of God and geometry only coincide in the German and English languages. The criticism, however, is of little moment. God geometrises said Plato. The letter G originates from the Greek gamma and the Hebrew gimmel and is represented in both languages by an upturned square. As long as G stands for geometry, it also stands for God, however varied the ancient representations of Godhead may be.

Primitive people worship God in the Sun because the sun is the source of all life and objectifies the abstract idea of God. If masonry is as ancient as tradition claims, traces of ancient sun worship should still persist in the masonic ritual. This is, indeed, the case. The letter G over the Master's chair is placed, in many lodges, within the heart of the Sun. Rightly so, because human life is inseparably bound up with the course of the Sun. Sunrise and sundown are the greatest symbols of birth and death. Time would not exist but for the apparent diurnal rotation of the Sun around the earth and the yearly revolution of the earth around the Sun. To the unconscious mind of the race the Sun is still the symbol of the Father in Heaven.

Why then is the Sun one of the Lesser Lights? The reason is that modern man can no more accept the Sun as the visible embodiment of Godhead because through our telescopes and astronomical discoveries we learned too much about it. Moreover, we have stepped far beyond the confines of our solar system. We know that about four billion suns exist in the Milky Way, that the Milky Way is only an island universe and that there are innumerable such islands scattered over the face of the deep. How then could we consider the sun otherwise than a Lesser Light?

Yet we preserve the framework of ancient worship in the ritual by including as the second great celestial body the Moon and by appointing, as the earthly representative of both, the Master of the Lodge, the third of the Lesser Lights. The kings of ancient days based their rule on descent from the gods. The rule of the Worshipful Master also rests on cosmic motivation. He rises and governs the lodge with the same regularity with which the sun rises in the East to open and govern the day. The ritual plainly traces the course of the Sun from East to West. The Master is in the East. The Junior Warden observes the sun in the South at mid-day, at Meridian, while the Senior Warden keeps an eye on it in the West at sundown. They are assisting the Worshipful Master to rule the Solar Day the symbol of the span of life.

In the Greek mystery rites, the initiate at the end of his ordeals was crowned Helios, the Sun. At the close of day, the sun dips under the horizon and travels underworld to be reborn in the East as the young sun. The Worshipful Master as the son of the sun is the link in the continuity of solar life. The three lights in East, South and West plainly refer to this solar symbolism and its three stations.

A landmark is something that defines our course. Our geographical course is defined during the day by the sun, at night by the moon and the stars. Within the Lodge, it is defined by the position of the Worshipful Master. The three Lesser Lights therefore could be described as three lesser landmarks. They are important because they demonstrate the unchangeability of the landmarks. It is outside our power to change the direction of the sun and the moon; nor can we change the direction set by the landmarks.

Taken literally, landmark denotes an earthly condition. For a spiritual condition, Godmark would be the appropriate word. The Three Great Lights could be justly considered as such Godmarks. The square and compasses are the instruments of the divine power by which the course of the heavens has been laid out. They are the tools of God, while the Holy Bible is the Voice of God. As long as Freemasonry is bent on fitting our minds as living stones for that spiritual building that was not made with hands, they represent the Holy Masonic Trinity, the corner stone on which Masonry rests.



BROTHER WILLKIE'S WORLD

By D. W. BROGAN, (England)

Easily beating the record of Jules Verne's hero, Mr. Willkie went round the world in 49 days, having covered 31,000 miles in 160 flying hours. But not only was Mr. Willkie much faster than Mr. Fogg; he was not an imperturbable Englishman but a highly impressionable American. He was more like Mark Twain in the "Quaker City" tours than an experienced world-traveler. And to this impressionability—this, if you like, naivete—his book owes a great deal. For Mr. Willkie is a great public figure, used to great events and to public roles, who has happily preserved the ability to be impressed, to be shocked out of the old passive preconceptions—a talent which too many eminent figures lose early and never get back.

The second thing to note is that he is representative—not, of course, average or typical, but representative. In physique, in experience, in mental energy he is very far from average, but in Mr. Willkie we can see the American of goodwill, combining open-mindedness with firmly held political principal, surveying the world. A report from such a man, even if it were dull, pompous, formless, would be valuable. But Mr. Willkie's report is extremely lively, not at all pompous, and it has a constantly recurring theme, the present unity of the world materially and the inevitable and rapidly approaching unity of the world in political standards if not in political organization.

That so readable, topical, and stimulating a book should have created new records in American publishing is not to be wondered at. Already ranking with "Uncle Tom's Cabin" and "Gone With the Wind" in sales, "One World" has its own unique place in the present debate over the relationship of the United States and the outside world. Even if Mr. Willkie never runs for any office again, "One World" will be about the biggest unofficial stone cast into the old swimming hole of American politics.

What is the picture of the world that the millions of its American readers are getting? It is a world in which nearly all the old canons of political prudence, nearly all the old safe and sound assumptions of American isolationism, are dead. The plane and the submarine are uniting the world in a way which, while it would not shock Washington and Jefferson, original and precedent-breaking men, will certainly shock those American leaders who think that all wisdom was summed up in a phrase of Washington's Farewell Address and in another of Jefferson's First Inaugural.

This is a side of "One World" on which our commentators will naturally seize. This is a blast of the trumpet against isolationism. But it will be safer to neglect what Mr. Willkie says to his own countrymen and to concentrate on what he says to us, either to us alone or to the whole English-speaking world. And, for all his very typical American good manners, Mr. Willkie has a good deal to say to us that not all citizens of the British Commonwealth will be glad to hear.

On one burning topic Mr. Willkie says nothing. At the President's request, he did not visit India, but it is pretty plain not only that Mr. Willkie would have liked to visit India but that had he done so British complacency would have received a bad shock—and so might Indian complacency. But Mr. Willkie did visit Egypt and Iraq and China, and everywhere he found more or less open resentment of the complacent assumption of superiority by the White Man, more and more reasonable doubts whether those claims to superiority were justified in face of either the White Man's passion for self-murder or his discovery that, in the Japanese, he had found pupils to equal if not quite better his instruction.

Mr. Willkie praises lavishly when he praises, and he says heart-warming things about the Eighth Army on the eve of El Alamein and of the Royal Navy, and even of some British political and colonial representatives. But it is obvious that he was almost as much impressed by the political backwardness of his British hosts as by their courage and military capacity.

Everywhere he went Mr. Willkie was impressed by the force of nationalism, by the universal conviction that good government is not a substitute for self-government. Needless to say, Mr. Willkie simplifies things a little. There is more than one reason for the progress of Turkey compared with the backwardness of Syria under French, or Egypt under British, rule or control. But the example of Turkey, the example of Japan and of China, is undermining the old habitual authority of the Western Powers. What Mr. Willkie says is what most Americans think, and the weight of his criticism is ten times greater because he is totally free from the irritating assumption made by many Americans that their own strength is as the strength of ten because their heart—and record—is pure.

Although Mr. Willkie is impressionable he is not gullible. He does a brief and masterly job on Russia, full of enthusiasm, of close-packed information, but not depressingly uncritical. And (for an American a stern test) Mr. Willkie's enthusiasm for the new China does not blind him to present defects or future dangers.

Lastly, it must be insisted on that in addition to being a great political figure and a keen and critical observer, Mr. Willkie is a first-class reporter. There is no wasted space in this book. There is not a dull page and, what is much more rare, there is not a silly page, though there are some in which Mr. Willkie's enthusiasm has got the better of his critical powers. As is well known, the inhabitants of Missouri are sceptics; they have got to be shown. Mr. Willkie comes from the more romantically minded State of Indiana. He is a Hoosier of the Hoosiers. But on most pages of this book he combines the best features of the two States with the best features of a citizen of Wall Street who has also learned to be a citizen of the world.

THE MASTER'S HAT

N. W. J. HAYDON, *Grand Librarian*
TORONTO, CANADA

Wearing head coverings for symbolic purposes during ceremonials is a very ancient practice. Originally associated with acts of worship, these coverings—which often included a mask over the face—typified the special function of the god invoked. In the oldest ritual known to us (the Egyptian "Book of the Dead") each of the 24 gods who pass on the records of the souls are represented by human bodies with head coverings and masks, each of which, to the Egyptian mind, was appropriate to the special duty of the wearer. Also when the living assembled to worship any one of this pantheon, the officiating priest wore a similar covering, since he represented the god before the people.

This practice was not confined to Egypt; Sir Leonard Wooley's excavations on the site of UR of the Chaldees—home town of the patriarch Abraham—brought to light some elaborate coverings, a notable specimen being a bull's head of gold with a large beard attached. (See his "Study of Sumerian Art.") These almost forgotten people appear to have been contemporary with the oldest periods known of Egypt's civilization.

According to Exodus, 28, 39, Aaron, first high-priest of the Israelites, wore a "mitre of fine linen" with a "holy crown" upon it, Ex. 29, 6. But it is evident that neither mitre nor crown could have had the upstanding forms now associated with these articles, since Ex. 28, 36—8, states that the latter was only a flat piece of the metal, inscribed with the words "Holiness to the Lord" and mounted on a piece of blue lace to keep it in place on the linen. Silk seems to have been unknown to the Hebrews before the exile, or so one may infer from the few references to it in the V.S.L.

Mitres and crowns have changed considerably since then, and the present Episcopal decoration (?) closely resembles the headdress worn by the priests of Dagon, god of a maritime tribe known as Philistines. This was shaped like the head of a large fish, with the skin of its body hanging down the priest's back, the mouth open and pointed upwards.

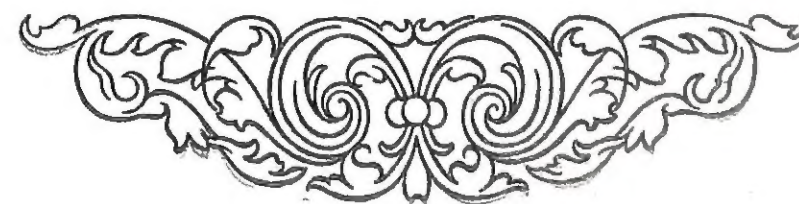
Among the Greeks and Romans human forms alone appear to have served, with appropriate names, but it has bearing on this inquiry to state that among the Romans, whose climate encouraged uncovered heads, wearing a cap was the sign of a freed slave. This use was adopted by the French for their famous "Cap of Liberty" at the time of their revolution. Roman citi-

zens, who were free by birth, covered their heads only on festivals, journeys, or when attending sacred rites. It is recorded by both Suetonius and Tacitus that Julius Caesar was specially honored by a decree of the senate permitting him to wear a laurel wreath at all times, which covered his baldness; this being considered a deformity by both Romans and Hebrews.

Coming to modern times and Masonic usages, volume III of the "Transactions of Authors' Lodge" shows copies of several English and French prints, dated in the early 1800's, showing the W.M. wearing the three-cornered hat of the period during all Craft ceremonials and banquets. The last "Transaction" issued by The Lodge of Research, Dublin, Ireland, shows a silver medal dated 1802 representing a W.M. wearing a hat and holding his warrant in his left hand and compasses in his right. This was a jewel of David Calhoun Lodge at Newtown Stewart. On the other hand, it should be noted that in the frontispiece to Dr. Oliver's "Dictionary of Freemasonry," he is shown seated as W.M. but his head is not covered, and his date in the East comes about the same time. So the practice could not have been common, or "regular."

As to how this practice of wearing a hat came to the United States, one must remember there were various influences concerned. The revolution gave great influence to French usages, the more so as Franklin affiliated with a Lodge in Paris during his term as ambassador to France. The Grand Lodge ("Ancients"), under Laurence Dermott's strong hostility to the English Craft authorities, issued the first "travelling warrants" used by military and naval bodies, who brought many Irish usages to the new world, so the practice evidently is not "an Americanism."

In the symbolic value of the practice, one must remember its context. The W.M. wears it only in his lodge, where he is—officially—first amongst equals, during his term of duty as such. It is not so much the sign of a free man, where all are free, as of authority, conferred by election. Ethical attachments to authority, such as justice, foresight, leadership and capacity to instruct, are eminently desirable but seldom apparent. It needs an extra good man to make opportunities for showing them. As to the suggestion that the practice "is an emblem of purity of mind," that seems to me too far-fetched to be worthy a second thought.



TOLSTOI

His Psychologic-Philosophic Masonic Ideas

By RABBI H. GEFFEN. 32° F.P.S.

Tolstoi, as a Mason, lifts up his voice in a mighty bitter protest against war. His picturing the Lodge room and the ceremonies and rituals, is a sermon of a prophet, the undying word of a true mason, who believes in Freemasonry's mission, and must spread the idea of brotherly love among his fellowmen. Herein lies the true greatness of Tolstoi's fraternalism.

Some Masonic writers do not think he was really a Mason; but if we will study diligently thoroughly his "War and Peace" as Pierre became a Mason and the procedure of initiation and their ritualistic work, as the speeches and ceremonies, then we will with certainty decide that he was a Mason and of higher degrees too. Penetrated by the "Decrabristic Movement" of 1825-1856, Tolstoi, maybe, was influenced by the "Illuminates of Bavaria," a secret society, founded in May, 1776, by Adam Weishaupt; for we meet in Tolstoi's description of the Masonic ritualistic work some rites which are not familiar to us now.

There is a comparison between the symbolism and the interpretation of the rituals, the conception of brotherhood in Pierre's initiation by Tolstoi, and the attainment of Professor Weishaupt. Tolstoi and Weishaupt teach the highest possible degree of morality and virtue, to lay the foundation for the formation of the world by the association of good men to oppose the progress of moral evil. As Illuminism of Professor Adam Weishaupt came directly and professionally in a bitter conflict with the Roman Church, so came the same conflict between Tolstoi and the Russian-Greek Orthodox Church. I assume that the famous December conspiracy in Russia, in 1825 is also the fruit of the influence of the Illuminates. Tolstoi in his novel, "War and Peace," is wholly penetrated by the December conspiracy movement, which caused him to compose such a great psychologic work of Masonic character.

Some Masonic writers assume he was not a Mason, because in some places he criticises Freemasonry; but he loves Masonry, only criticizing the Masons who are Masons only in Lodge room, but not outside. Under their Masonic aprons he saw the profane uniforms, he marked that they are only Masons by the name but not in reality, and he divided them in four categories, and only one category were real Craftsmen seeking the truth, but Masonry as a whole, as a fraternity, he did not despise.

How beautiful and rich are his Masonic lectures. How precious are the explanations to Pierre concerning the existence of the Supreme Being. In the words of Bazdeyef to Pierre: "Who would have invented him, if He did not exist? You do not know Him, but He is here; He is in me, He is in my words, He is thee, and even in these blasphemous words that thou hast just uttered." Here Tolstoi shows his inclination to Pantheism of Spinoza. We do not hear of the Masonic activities of

Tolstoi; it is only mentioned in "War and Peace" in a few chapters about the sublimity of the Craft, but only a devoted Mason is liable to express himself in such a form concerning our fraternity and to interpret the denotations of the symbolical rites and rituals with such a clearness that only one of the Craft is able to do.

Pierre was after convinced in the usefulness of the brotherhood and became a Mason with all his heart and soul. Tolstoi pictures wonderfully that Masonic conception, the secret of human happiness in doing good. Pierre desired to be happy, a desire for happiness was innate in his nature. Pierre felt that he'd be happy if he would divest himself of his personal identity. Pierre came to the conclusion that those who toil for gold and silver, those who labor to add farm to farm, those who spend anxious days and sleepless nights to erect for themselves a temple of fame, and those who plunge below the level of their intellectual natures and devote themselves to the gratification of their animal propensities, have mistaken their dreams for the substance of life. Tolstoi, through Pierre the Mason, proves that the fountain of human happiness lies nowhere else but in active benevolence, or in doing good. Pierre saw that the desire of happiness is not gratified as riches increase, he was very rich but miserably unhappy, his riches did not meet the wants of his soul; his heart grasped them in his affection, but was not satisfied. Pierre discovered in Masonry a new heaven, a new truth, that human happiness has its fountain in virtuous benevolence, in doing good, that the performance of good is the element of happiness. Pierre improved himself in Freemasonry, divesting himself of all his properties, in giving food to the hungry, and clothing to the naked, because he realized masonically that he who lives for himself is a miserable being. He seals his own heart against every generous sympathy, and every sentiment that can promote his happiness. Fountains of joy pressed along Pierre's pathway, ready to push their waters upon him, when he opened them by the act of benevolence to others.

Tolstoi, in Pierre's Masonry, describes the true and only design of the union of Masons, as the progressive improvement and perfection of men, who have for this object united themselves, and who have, at their reception in the Order, taken upon themselves the duty of uninterrupted efforts for that object, in order to improve human society.

Masonry according to Tolstoi, does not recognize sectarian purpose as accordant with the true and natural destiny of man, but only as the foundation of each sectarian system.

Agreeably to her pure principle, the institution of Freemasonry, according to Tolstoi bestows upon her sons the incitement to act with their own energies, and to become what they aim at—perfect men, as well as in

their inner selves as in every relation they sustain to the world around them, taking into consideration the sphere in which they move.

Tolstoi underscores that the main and first thing of a Mason, is his reference to God, the infinite fountain-head of all life; he must profess his belief in, and worship the only true Creator, because this is the only creed which Masonry teaches him, and in which the Mason puts his trust.

Masonry, according to the Count, has selected no religious dogma or sectarian system; nor does she allow questions on these subjects to be introduced into her lodges, but on the contrary, Masonry must be an asylum of peace and harmony to all who belong to her.

According to her laws, men of all creeds are admissible; for a union for the promotion of her aims can not be established on one particular religious system.

WANTED—ROMANCE

By JOHN BLACK VROOMAN

"Aw, heck," said the youngest Mason, vigorously kicking at the corner of the rug, "there is no romance in Masonry any more. Who the dickens ever found any inspiration in Lodge minutes, or the paying of bills, or the like. What I'd like to find is some honest-to-God action, with Masons building something, or doing something to make the world realize that we are living."

"You remind me," said the past master, "of a friend of mine who took one drink too many. He belched violently, and when I looked at him in disgust, he said—'what did you expect, chimes?' You must not expect too much display, and must look for quiet activity that is in keeping with Masonic principles, and without publicity."

"The youngest Mason was silent, and the past master took his time filling and lighting his pipe. Evidently something had been said that left an impression, for the tick of the clock, and the chirp of a stray cricket were the only sounds to disturb the penetrating silence.

"I suppose there IS some way in which Masonry contributes its talent to good-will and in which it weaves its story of progress," said the youngest Mason casually.

"If you had paid attention to the talk that was made at Lodge tonight, you would have had the answer to your question. The whole matter was put to us in an interesting and instructive way, but where were you?"

"I had a conference," grumbled the youngest Mason, "and had to miss the talk. What was it all about?"

"For your information, the Masonic Service Association of the United States is doing just the work you have been talking about, and by this means, Masonry is becoming a serving brotherhood to the men of the armed forces of this country."

Tolstoi describes Masonry as striving for genuine humanity.

Tolstoi's Mason must be a devout worshiper of God; a moral, good man; obedient to law and exercising his highest reason in inquiring after truth.

He must have a true feeling and philanthropic heart; he must sympathize with and compassionate the misfortunes of others; he must be a lover of wisdom, virtue and innocence. He must be a good father, son, husband and governor in his domestic circle. He must fulfill zealously, truly and constantly every obligation which virtue and social bonds impose on him; he must learn all which can make him wiser and better.

In this spirit Tolstoi has introduced to us Freemasonry.

I can not comprehend the assumption of many writers, that he was not a Mason.

"Just what is this Association?," asked the youngest Mason.

"The Masonic Service Association is all that its name implies," said the past master slowly.

"It is *Masonic* in that it is manned and operated by Masons. It gives *Service* to all who need it, regardless of creed, religion, fraternal affiliation and with the same mead of attention to *all* service men, wherever it is possible to find them. It is an *Association* of Masons from nearly every Grand Lodge in the United States, and through this close-knit unity, Masonry has taken an operative status."

"Are all Grand Lodges members of the Association?," asked the youngest Mason curiously.

"More than two-thirds of the Grand Lodges of this country are in two classes of affiliation with the Masonic Service Association," said the past master.

"First, of course, there are member-Grand Lodges, then contributing Grand Lodges, who give support to the work of the Association without actually being members, and third, there are, I am sorry to say, those Grand Lodges which have no part in the work which the Association is doing."

"What is the difference between members and contributing members?" asked the youngest Mason.

"The exact difference I cannot explain," said the past master, "But it is my opinion that it is simply a matter of just how active each group may be in its participation. Don't quote me on that, for it is only my own opinion. However, I believe it will come pretty close to the truth."

"A sort of getting together of various Grand Lodges for mutual interest," said the youngest Mason, "but with no binding jurisdiction on the part of anyone who will not be bound, is that what you mean?"

"Just so," agreed the past master, "It is really what it's name implies—an *Association*."

"And what is the Masonic Service Association doing?" asked the youngest Mason.

"I'll answer you by asking another question," said the past master. "What were you taught in your obligation as the most important point of contact with your fellow-men," especially Brother Masons?"

"That is much too broad a question to answer in one sentence," said the youngest Mason pettishly, "I want a little time to figure out the answer to that, and study what it means."

"You don't need another minute," snapped the past master. "What you were taught at our Altar, and what Masonry professes, is found in one sentence—or rather, one quotation from the Holy Bible—'Inasmuch as ye have done it unto the least of these my Brethren, ye have done it unto me.' In that pronouncement you have the mission, the aim and the duty of Freemasonry, and consequently, of the Masonic Service Association."

"Did we have anything like this in the last war?"

"No, nothing was done by Masonry, as such, because of the fact that there were then, as there are now, 49 Masonic Grand Jurisdictions, or Grand Lodges, and each was sovereign and dictated its own action. The Masonic Service Association was formed right after World War I to give a central, unified nerve center by which the needs, aspirations and war aims of Freemasonry could be unified. A sort of 'Supreme Command,' so far as welfare work is concerned, so to speak. That was the one thing that made it impossible to get any real work done by Masonry in the last war."

"Does that mean that the Masonic Service Association is taking the place of the Grand Lodges, the subordinate Lodges, and the regular routine of Masonry?"

"Your ignorance is certainly refreshing," said the old past master, "and if you would stop once in a while to think things through to the end, you would not need to ask such perfectly silly questions."

EDITORIAL

MAZE A look into the mind of the average small businessman these days would reveal a curious phantasmagoria of mixed emotions.

With the best intentions in the world to play his part in the present effort to make freedom ring throughout the world, he is completely unable to understand the many and varied manifestations of the magic of democratic government, as practiced here.

Contradictions beset him on every side. If he meets one bureaucratic ruling satisfactorily, he runs afoul of another. He unintentionally makes a liar of himself every time he answers the multitudinous questionnaires framed by inquisitorial legalists in Washington—that flourishing tribe who seem to be determined to confuse, rather than clarify the ordinary processes of trade and commerce. In short he's damned if he does and damned if he doesn't.

"Well, from what you said, I took it that the Masonic Service Association is becoming a sort of super-Masonic brain trust, and that everything that is done in the future will be done with this emphasis."

"Ignorance, thy name is Legion," whispered the old past master, angrily knocking his ashes out of his pipe, and assuming a fighting position near the mantel.

"Suppose you had a brother or other relative in this war," went on the old past master earnestly, "what would you want for him and his comfort but the best?"

"Nothing," agreed the youngest Mason eagerly, "but I would know darned well that such a thing was impossible unless I had a mint of money, a lot of influence, and kept right on the job, to see that he was properly taken care of."

"Well," said the old past master, "one thing as certain. I am going to be compelled to take you in hand and show you the error of your ways. It so happens that my cousin's boy is now a Field Agent for the Masonic Service Association down near Camp Blaze, and if I can arrange it, I'm going to go down there for a week or two and take you with me. I'm going to show you, my young gamecock, that the proof of the pudding is in the eating. When I get through with you, you are going to be a wiser man."

"Good night, Mentor."

"Good night, pupil."

NOTE: This is one of a series of articles written with a view to give authentic and accurate information of the work being done by the MASONIC SERVICE ASSOCIATION of the United States. Each "incident" is based on actual occurrences at a Military Camp, and although the characters are "fictitious," each character here shown is, in real life, a reality. It is hoped that greater understanding, more sympathetic realization of the work of a Field Agent, and a more zealous desire to be of assistance to our men in the Armed Forces of this country, may result from these sketches of life in and near an Army Camp.

Small wonder, then, that so many of this important element in the life of the community are inclined to throw up the sponge; to "let George do it," the chief deterrent to this easy way out being a natural desire to eat, which the oppressive measures of bureaucracy have made increasingly difficult these days. In short and in fact the process of governing the people and making possible their happiness seems to be operating in reverse.

Heretofore a straight line has been defined as the shortest distance between two points. But that definition has been relegated to the limbo of fallacy, apparently, by the wise men of Washington. Amid the jumble of contradictions to which he is subjected it is not to be wondered at that his lot like that of the policemen in "The Pirates of Penzance" is indeed not a happy one.

INDIAN CENSUS

The first part of the 1941 Indian census report, which has now reached us, shows that the ten-year increase of more than 50,000,000 in the population is due mainly to increased expectation of life, reduction of maternal and child mortality, and the downward trend in the death-rate from the main destructive diseases such as cholera and the plague.

In twenty years the infant mortality rate has gone down from 195 per thousand to 160, whilst the general death-rate has dropped from 31 to 22. During these twenty years the general birth-rate has fluctuated between 33 and 36 per thousand. The increase in population is not evenly spread over the country. It is greater in the North than in the South, and in the Punjab it is especially noticeable in irrigated areas.

The total population was 388,997,955. Just over 49,500,000 people formed the urban population of India and slightly less than 339,500,000 formed her rural population. Thus the urban population is to the rural approximately as one to seven. Nearly half the total population of the country is in the regions of the Indus and Ganges river systems.

In British India 64.5 per cent of the population are Hindu, 27 per cent are Moslem, 1 per cent are Christians—Sikhs, Jains, tribal and other communities make up the balance. The figures for all India, including the Indian States, are 66 per cent Hindu, 24 per cent Moslem, and 6 per cent of tribal origin. Persons of European origin, including British soldiers, numbered 135,000, that is about one for every 3,000 of the population. The Christian element in British India is strongest in the Madras Presidency, and has increased in the past decade. In Travancore State Christians are 32 per cent of the population whilst in Cochin State they form 29 per cent.

There are 935 women to every thousand men in India. In British India only the Madras Presidency and Orissa show slight excesses of females over males, whilst Baluchistan has only 703 women for every thousand men, and the Punjab has 847.

GROWTH OF THE CITIES

India is shown to be overwhelmingly rural. There are 2,703 towns (defined as places with 5,000 inhabitants) to 655,892 villages, and of the 58 cities (defined as having 10,000 or more people) 23 are new, owing their rise to the development of parts and industries.

By far the greatest number of villages come into the class with less than 500 inhabitants. This fact accounts for the density of population in India, which is 246 to the square mile. Of the provinces of British India Bengal, with 779 to the square mile, has the greatest density and Sind, with 94 to the square mile, the least.

Nearly all the cities and larger towns of India have seen a steady growth of population at each census. In the last fifty years Calcutta has trebled population. Madras and Bombay have nearly doubled it, and Lahore, in the Punjab, has multiplied its population by four. The influence of the rise of industries and overseas trade on the growth of the cities is seen in such places as Karachi, Jamshedpur Ahmedabad, Trivandrum, and Sholapur.

There is a pronounced increase in literacy. In the Indian census the test is normally the ability to read a letter and write the answer, but for this census it was the ability to read only. The increase in India as a whole is given as 70 per cent over 1931. Of this the male increase is 60 and the female 150.

For the provinces of British India the increase is 80 and for the Indian States 70, with the sex components more or less the same. The most remarkable figures are returned by the Punjab, which showed a 140 per cent increase, 110 per cent increase for males and no less than 390 per cent for females.

In the United Provinces the literacy figure is below that of other major provinces and is still only 8 per cent for the whole population, but the increase for the ten years is 80 per cent all over, 70 for men and 170 for women. Even now, however, the percentage of literacy among women is only two. Bombay leads the provinces, as it did in 1931, and shows also an increase of over 100 per cent to produce a 30 per cent literacy for males and 9 per cent for females. Bengal follows with 16 per cent all over, representing 25 for males and seven for females. These figures are left far behind by the two princely States Travancore and Cochin. Their figure over the whole population is 45 per cent, representing 56 for men and 34 for women. The figure for women is four times the highest from any province of British India.

The report records the belief that broadcasting in India is working to reduce illiteracy by making people conscious of a want of education.





WARNING

De. Roscoe Pound, Dean Emeritus of Harvard Law School in "The Philosophy of Masonry" sounds a friendly note of warning:

"Every world-organization hitherto has been wrecked ultimately upon its own dogmatism. It has taken the dogmas, the interpretations, the philosophy of its youth for a fixed order of nature. It has assumed that universality consisted in forcing these dogmas, these interpretations, this philosophy upon all times to come. While it has rested serene in the ruts made by its own prosperity, the world has marched by it unseen. We have a glorious body of tradition handed down to us from the past, which we owe it to transmit unimpaired to the future. But let us understand what in it is fundamental and eternal, and what is mere interpretation to make it of service to the past."

SCOTTISH RITE, N.M.J.

It was with real pride that, last year, the Supreme Council was able to report that the tide had turned. After a period of losses in membership, there was a net gain of 1,136 with a total membership of 209,127 in the 14°.

The tide has been flowing in during 1943. At the end of the present fiscal year, we had 217,930 Grand Elect Masons, a net gain of 8,812. This meant an increase of 6,205 over last year's initiates and 12,401 more than ten years ago.

For the year ending in 1933, ten years ago, there was a net loss in 14° membership of 10,347; whereas for the year ending in 1943 there was a net gain in 14° membership of 8,812. Receipts from the annual dues paid by the subordinate bodies and the per capita fees from initiates for 1932-33 totaled \$17,299.50; for 1942-43 they were \$116,842.00. As compared with last year this item shows a 75 per cent increase.

The general summary for the year is of great interest:

107 LODGES OF PERFECTION	
Initiates 14,436	Members 217,930
92 COUNCIL OF PRINCES OF JERUSALEM	
Initiates 14,389	Members 211,281

89 CHAPTERS OF ROSE CROIX	
Initiates 14,355	Members 209,547
62 CONSISTORIES	
Initiates 14,371	Members 208,653

It is obvious that, this year, a larger number of initiates were carried on through to the 32° than in previous years. The difference between the totals for the 14° and 32° is only 65. That is a remarkable record.

On the other hand the lag in total membership between the 14° and 32° is 9,277. In previous years a fewer number continued their Scottish Rite pilgrimage. Losses by death and suspensions account for much of this difference. The officers in subordinate bodies will undoubtedly analyze the local situation, seek candidates from among the few who started but did not finish, and press for restorations. The tide is in but it is not at flood!

THE RECORD

It is interesting to study membership trends in the fifteen Districts. The following table of statistics in terms of 14° initiates and total membership gives an accurate report of encouraging progress:

14°	No. of Bodies	Initiates	Membership
Maine	5	212	3,553
New Hampshire....	5	73	2,453
Vermont	8	40	1,850
Massachusetts	10	453	7,769
Rhode Island	2	68	1,664
Connecticut	5	197	2,881
New York	21	732	21,444
New Jersey	5	679	13,532
Pennsylvania	15	2,112	61,590
Delaware	1	66	1,674
Ohio	9	3,217	32,641
Michigan	4	1,558	14,616
Indiana	4	2,986	19,308
Illinois	9	1,492	25,771
Wisconsin	4	551	7,184

Totals

107 14,436 217,930
The Sovereign Grand Commander reported that 98% of the increase this year is accounted for in seven Districts. It may be instructive to study these seven Districts in terms of the number of initiates and then in terms of the net gain.

No. of Initiates	
Ohio	3,217
Indiana	2,986
Pennsylvania	2,112
Michigan	1,558

Illinois	1,492
New Jersey	679
Wisconsin	551

Net Gain

Indiana	2,786
Ohio	2,500
Michigan	1,240
Illinois	683
Pennsylvania	636
New Jersey	423
Wisconsin	405

Statistics, however, do not tell the whole story. The real measure of achievement is not numbers but the quality of the initiates and the fidelity of officers and workers in local Valleys. Judged by this standard many smaller Valleys, working against heavy odds have been fully as active and successful as those who report larger numbers.

G. M. HOWARD

Rochester, N. Y.—Grand Master of Masons in the State of New York, William Frederick Strang, has been awarded the Bishop's Key of the Episcopal Diocese of Rochester. The annual meeting of Bishop's Men of the diocese heard Grand Master Strang speak on the subject of juvenile delinquency, and the Church's responsibility about it. The Bishop's Key was awarded also to Dr. Henry Day and Donald S. Barrows, the organists respectively of Trinity Church, Geneva, N. Y., and of Christ Church, Rochester, in recognition of the fact that both have musical settings of hymns included in the new Episcopal Hymnal which has just been published.

Also to Joseph W. McConnell, missions treasurer of the diocese of Rochester, member of the Executive Council, and a deputy to the General Convention held last month in Cleveland.

Dr. John Milton Potter, new president of Hobart College, and also a deputy to the award.

The Hon. Raymond E. Westbury, General Convention deputy in previous years, and a member of the Standing Committee of the diocese; Raymond Fox and Harold Harper, song leader and organist respectively at diocesan mass meetings for a number of years, also received the Key.

Judge Westbury is the treasurer of the Grand Lodge of Masons of the State of New York.

SOUTHERN SUPREME COUNCIL

The Supreme Council, 33°, Southern Jurisdiction, U.S.A., held its Biennial Session at the House of the Temple in Washington, D. C., October 18-22, inclusive. On Sunday morning preceding the opening session, a brief Memorial Service was held for Albert Pike, 33°, who was Grand Commander of the Supreme Council from 1859 to 1891.

Over 500 registered for the session and among them were the following visitors from other Jurisdictions: John S. Wallace, 33°, Deputy for Pennsylvania of the Northern Supreme Council; Dr. James H. Brice, 33°, Deputy for New York of the Northern Supreme Council; Harold T. Malcolmson, 33°, Active Member of the Supreme Council for the Dominion of Canada; Georges Boncesco, 33°, Active Member of the Supreme Council of Rumania when it was suppressed; Major Sedley B. Peck, 33°, Active Member of the Supreme Council of France when it was suppressed; Charles N. Orr, 33°, Grand Master of the Grand Encampment, Knights Templar, U.S.A., and many 33rd and 32nd Degree Members of the Northern Masonic Jurisdiction.

The reports of the Grand Treasurer General and the Acting Grand Secretary General showed the Rite throughout the Jurisdiction to be in fine condition, a number of initiates having brought a considerable increase in membership, notwithstanding the very heavy loss by death during the biennium.

Six Deputies of the Supreme Council were elected Active Members as follows: Delbert T. Robinson of Charleston, W. Va.; William Rhodes Hervey of Los Angeles, Calif.; Edgar Cordell Powers, D.D., of Baltimore, Md.; Joshua K. Shepherd of Little Rock, Ark.; Mark I. Korkner of Bismarck, N. D.; Leslie M. Scott of Portland, Ore. The Earl of Stair, 33°, Grand Commander of the Supreme Council of Scotland, was elected an Emeritus Member of Honour of the Supreme Council.

Also elected were 569 Thirty-second Degree Masons to the rank and decoration of Knight Commander of the Court of Honour and, on the evening of October 20th, about fifty were present to be invested with this rank and decoration, the ceremony being conducted by members of Albert Pike Consistory of Washington, with J. Claude Keiper, 33°, Grand Secretary of the Grand Lodge, presiding.

On the evening of October 22nd, a dinner was given to the Thirty-third Degree Masons and the Designates for that degree who could be present. Following the dinner, ninety-three received the Thirty-third Degree Honorary out of a

total of 253 elected to this honor. The others will receive this degree in the various states under the jurisdiction of this Supreme Council.

The Supreme Council is continuing its efforts in behalf of the tax-supported, free public schools of this country and, in the report of the Committee on Education, the work being done along this same line by The Friends of the Public Schools and by the American Legion was commended. Also, contributions will be continued for the relief of Masons in those countries where Freemasonry has been suppressed and of brethren returning from overseas who are wounded and ill and in need of assistance.

FREEDOM OF FREEMASONRY

Freedom of religion includes freedom of speech, and freedom of Freemasonry is a natural corollary. Where these freedoms exist, the Masonic Fraternity should have the right to carry on its work without discrimination.

There were about four million Masons in the world before Freemasonry was forcibly suppressed in the conquered countries, and no proof has been offered in any of those countries to show that the Masons were harmful to the government; on the contrary, they were beneficial. No one can show where Freemasonry has been lacking in loyalty and patriotism to any country in which it existed.

After the war is over it should be one of the articles of the peace that Freemasonry should be permitted to exist without persecution in every country, and it behooves Freemasons everywhere to let their views on this subject be known to the proper authorities.

Hitler and Mussolini with their Nazis and Fascists, have been the bitterest persecutors of Freemasonry, and it is rather a compliment to the Fraternity that such has been the case, for the principles inculcated and promulgated by Freemasonry are as different from those of Nazism and Fascism as could possibly be imagined or described.—S. R.

News Bulletin.

WASHINGTON IS HONORED

The anniversary of the initiation of George Washington into Fredericksburg (Va.) Lodge No. 4, November 4, 1752, was celebrated Sunday evening, October 31st, in Washington, D. C., when the Masonic Clubs of the District of Columbia were guests of the Ninth Street Christian Church for the ninth time. The minister, the Rev. Carroll C. Roberts, spoke on the subject, "A Wise Master-builder."

MEMORIAL AT TAPPAN

Eleven interior and exterior views of the George Washington Memorial Shrine at Tappan, N. Y., dedicated by the Masons of New York State, appear on the cover of *The New York Masonic Outlook*, October issue. It was at this house, built in 1700, that General Washington was often a guest and here he stayed over night on several occasions on his way north. There is an exhibition room and the whole house is furnished in appropriate period pieces and is open to the public the year around, with no admission charge. The income for maintenance is from the sale of Christmas cards mailed by the George Washington Masonic Shrine Committee, 71 West 23rd Street, New York 10, N. Y. A box of forty cards of eight different designs, cost \$2.00 postage prepaid.

LONDON'S LORD MAYOR

Sir Frank E. Newson-Smith, elected Lord Mayor of London for the coming civic year, is a Past Master of Fitzroy Lodge No. 569 of the Honourable Artillery Company and Secretary of Guildhall Masonic Lodge No. 3116, of which his mayoral predecessor, Sir Samuel Joseph, is Master. Guildhall Lodge has numbered among its Past Masters 30 Lord Mayors since 1905.

One of the new Sheriffs of London is Bracewell Smith, also an active Mason.

THE FALANGE OF SPAIN

A newspaper dispatch from Lisbon, dated October 7th, mentions an article that appeared in the newspaper, *El Espanol*, of Madrid on the "Dissolution of the Falange." Strongly defending the Falange and its achievements, the article declared that the Reds were responsible for the bloodshed in the past, but were now acting with such consideration of their enemies that shows an entirely different attitude. It further states that the Falange has never hated the Reds who took up arms to fight, and yet the information that came through during the Civil War in Spain indicated that the Falangists must have hated the Reds, for they murdered them whenever possible.

The article also denounces Freemasonry, for it helped operate with foreign aid and inspiration against Franco and the unity of Spain, which it said "has been developed under the influence and control of the Falange." As to foreign aid, which the article hinted came from the Freemasons, the statement is absurd. There was no possible way for the Freemasons of the United States at least to send any money to those who were supporting the Spanish Republic. There were considerable contributions on their part how-

ever, to purchase food and supplies that were sent in ships for the relief of the starving people of Spain after the Franco rebels had overcome the regularly created Spanish Republic and destroyed it.

DIES AT 108

Three days before reaching his 108th birthday, Charles Rieckel of Cynthiana, Ky., died. Born in Frankfurt, Germany, October 27, 1835, he came to the United States of America in 1853; was a jeweler by trade and remained active in business until past his 90th year. His wife died in 1925, and he is survived by four daughters, two grandsons, one granddaughter, four great-grandchildren and two great-great-grandchildren. He was an ardent baseball fan and lived to see the centennial of the game. He cast his first vote for President James Buchanan and, eighty-four years later, voted a third time for President Franklin D. Roosevelt.

He was made a Master Mason Sept. 16, 1867, in St. Andrew's Lodge No. 18, Cynthiana, Ky., and on May 21, 1869, was exalted in Cynthiana Chapter No. 17, Royal Arch Masons. He was knighted in Cynthiana Commandery No. 16, K.T., May 14, 1872, was Eminent Commander 1886-1887, and claimed to be the oldest Knight Templar in the country.

NORTHERN SUPREME COUNCIL

The meeting of the Supreme Council, 33°, Northern Masonic Jurisdiction, held at Buffalo, N. Y., September 28th, 29th and 30th, and presided over by Sovereign Grand Commander Melvin M. Johnson, was a streamlined session.

The Supreme Council of Canada was represented by Grand Commander Douglas G. McIlwraith and other officials of the Supreme Council.

Three Active Members of the Supreme Council were elected at this meeting—Aubrey Prosser of Evanston, Ill., Noah J. Frey of Madison, Wis., and Howard R. Cruse of Jersey City, N. J. The Thirty-third Degree Honorary was conferred on 102 who had been elected last year to this honor, and 131 were elected to receive this degree at the 1944 session. The place for the next session was not fixed, but will be determined later by the Grand Commander.

A banquet was held at which Edward W. Wheeler, 33°, Active Member in Maine, was the toastmaster, and the principal addresses were delivered by the Governor of Ohio, John W. Bricker, 33°, Active Member, the Governor of Illinois, Dwight H. Green, who received the 33° Honorary Degree at this session, and McIllyar H. Lichter, 33° Active Member and Grand Prior of the Supreme Council.

SCOTTISH RITE NOTES

On August 25, Ill.'GEORGE E. BUSHNELL, 33°, Deputy for Michigan was the guest of Zerbal Lodge of Perfection in Lawrence, Kansas. In spite of its proximity to Kansas City and Topeka, this is a very active center of Scottish Rite Freemasonry.

The brethren greatly appreciated Judge Bushnell's informal address. Such friendly visits across jurisdictional lines will do much to emphasize the essential unity of the Rite.

After eighteen months of notable service as Director of the Office of Price Administration in Columbus, Ohio, Ill.'MILTON A. PIXLEY, 33°, was compelled to resign due to the pressure of his own personal business affairs. He had won the respect of the entire community because of his fair, efficient and rigidly impartial handling of a difficult rationing program.

Ill.'LESLIE S. TUCKER, 33°, of Fort Wayne, Indiana, a Marshal of the Camp in the Supreme Council, passed away September 10, 1943.

Bostonia, a magazine published by Boston University carried recently a full column in appreciation of REAR ADMIRAL JAMES DUNCAN MACNAIR, D.D., 32°, an active member of the Scottish Rite in Philadelphia. Brother MacNair is the senior Chaplain of the Navy, though now retired, and was Chaplain of the 6th Regiment, U. S. Marines at Verdun and Belleau Woods. He is in constant demand for addresses on patriotic and commemorative occasions.

Ill.'DELMAR D. DARRAH, 33°, Deputy for Illinois has just issued the first number of *The Illinois Scottish Rite Mentor*, a publication authorized by the Council of Deliberation. Its purpose is to bring about a closer unity among the nine Valleys of the Scottish Rite in Illinois, and to unite the officers and active workers into a closer fellowship. A cordial fraternal welcome to *The Mentor*.

It is "news" when one of the executive staff of the Supreme Council becomes an active participant in degree exemplification. For many years, Ill.'SAMUEL HARRISON BAYNARD, JR., 33°, Grand Secretary General was Director of Work in Wilmington, Delaware, and played many parts himself. The officers of Massachusetts Consistory have assigned him a part in the 32° which, by an interesting twist of fate, is the one part in that degree which he has not played.

NEW LONDON LODGES

A third new lodge instituted this fall in London, Eng., brings the total of lodges there to 1,286. The three are Seven Stars Lodge No. 589, Curfew Lodge No. 5891 and Nucleus Lodge No. 5893. Sixteen lodges have recently been instituted in the Provinces.

NEW LIBRARIAN IN ENGLAND

J. Heron Lepper has been named by the Grand Lodge of England to the position of librarian and curator of the Museum at Freemasons' Hall, London, to succeed the late Maj. Sir Algernon Tudor Craig. The new librarian is known for his work in association with Mr. Crossle on the history of the Grand Lodge of Ireland. He is a Past Master of Quatuor Coronati Lodge No. 2076.

MASONRY IN ACTION

Brother Leonard Wm. Kruse, 32°, of Cold Spring, Ky., cites an instance, which could well be followed by others in bringing pleasure to the men in the service. He tells of Mr. and Mrs. Frank Bass of Wichita Falls, Texas, who each Sunday have entertained boys from Sheppard Field at dinner in their back yard, after attendance at church service where many of the soldiers sing in the choir.

The custom started the first Christmas Eve after Sheppard Field was established. Mr. Bass, who is a veteran of World War I, noticed three soldiers in his barber shop who were very depressed looks. Thinking that they likely were homesick, he asked if they would accept an invitation for dinner on Christmas. They were glad to do so and on that day enjoyed the usual Christmas festivities far away from their homes, with a consciousness that even in a war-weary world sympathy and understanding were still possible.

BRITISH CONSUL HONORED

Reginald A. N. Hillyer, new British Consul in the San Francisco Bay area, was guest of honor at a meeting of Indian Rock Lodge which meets at the Thousand Oaks Masonic Temple at Berkeley, Calif. Other British Masons of the Military Forces, including those from Canada and Australia, were invited and a demonstration was given of the first degree of Masonry according to English Emulation working.

The honor guest is a Past Master of a Scottish lodge in Surabaya and a Past Grand Lodge Officer in that jurisdiction, also a member of Isaac Newton University Lodge under the Grand Lodge of England.

John Drucquer, a Past Master of King William Lodge in England and a Past Grand Lodge Officer, was assisted in the

degree work by his two sons, both members of English lodges. Others on the degree team were Lt. Comdr. Maurice Clelland of the United States Navy but with the British forces in the last war, and E. J. Hudson, a Past Master of a Scottish lodge and an honorary Grand Lodge Officer. Capt. Winfield Attenborough (Ret.) of the British Army, whose father was Grand Treasurer of the Grand Lodge of England, was a guest.

BRITISH BEQUESTS

The Royal Masonic Benevolent Institution in England and six other welfare and health enterprises will receive the major portion of the estate of £18,309 left by Patrick Howling of Worthing, the sum being subject to his widow's life interest. The Farrington Without Lodge, No. 1745, London, will receive £50.

Stanley of Bickerstaffe Lodge, No. 3511, of Skelmersdale, Lancashire, will receive £200 by the will of Frederick Green of Westhoughton, Lancashire.

MIND AND SYMBOLS

We all agree that discursive thought is symbolic, that its necessary symbolism is language, that logic sets out the formal rule for effective reasoning. Then we tend to dismiss the rest of mental life to a limbo of feeling or intuition. Against this it is argued that there is thinking that is not discursive or linguistic, yet is symbolic; that the use of symbols is the fundamental act of mind. Thus, music is a mode of expression using its own symbols, with its own formal rules and expressing aspects of mental life outside the reach of words or images. Other forms of artistic expression and all ritual acts do the same in their own sphere—notably the Masonic, although designed for more serious purposes than the purely aesthetic. Because language alone denotes or points to things, these other symbolic processes generally escape notice.

A DEPUTY SPEAKS OUT

At the session of the Maine Council of Deliberation on July 15, 1943 at Augusta, Ill.'Frank Colman Allen, 33°, Deputy for Maine spoke vigorously for capable leadership.

Referring to one subordinate body which had shown a lack of interest he said: "In this instance I do not hesitate to say that I fear the cause is due principally to the fact that there is more interest in personal advancement than in advancement of the Scottish Rite."

Continuing, he urged upon each subordinate body a thorough checking of all nominees in terms of character, capabilities, personality, and attitudes toward

the Order. "Experience has definitely proved" he said "that those officers who were more interested in the success of the Order than in their personal advancement, noticeably raised the standard of the work, thus creating an increased interest among the members which is reflected by increased attendance at the meetings."

"The election or appointment of a member to office because he happens to be a friend of another member or other should not be permitted unless he is suitably qualified for the office. The method of 'you scratch my back and I'll scratch yours' is a vicious one, and, in most cases reacts to the detriment of the Body and the Order."

THE STATE OF THE CHURCH

The state of the Church is of genuine concern to all Freemasons, Freemasonry is the handmaid of religion. Ministers and Rabbis are frequently called upon to serve as Chaplains. Masonic bodies meet for public worship in many Protestant churches.

The recently published summary of Church membership indicates that the Church is a going concern. The familiar hymn is a statement of actual fact: "Like a mighty army moves the Church of God."

The inclusive church membership in 256 religious bodies in the continental United States is 67,327,719, a gain of 2,826,125 members over a two-year period. This is the highest proportion of church membership in the total population ever reported.

The Roman Catholics have 18,976 churches with a membership of 22,945,247. The Jewish congregations number 3,728 and enroll 4,641,184 members. The Protestant denomination of over 50,000 members report 204,579 local churches, with a total membership of 36,793,661. Scattered groups like the Old Catholics, the Eastern Orthodox Churches and 21,571 churches of small sects account for the balance of the total.

To those who think that religious organizations are tragically divided the facts are reassuring. Ninety-seven percent of all the church members of the country are found in 52 religious bodies with 50,000 or more members. The remaining 3% are scattered through 204 smaller bodies. There are many movements toward a closer union of the larger groups. What unites Christians is more significant than what divides.

Gifts and bequests to religion in 1941 amounted to \$657,000,000 out of a total consumer expenditure of \$85,120,700,000. While this is less than 1%, it must

be remembered that members of religious bodies constitute only about one-half of the population.

NEWS FROM THE FIELD, S. R.,

BLOOMINGTON, ILLINOIS. For a number of years, the Honorary Members of the Supreme Council in Bloomington, Illinois have given a complimentary birthday dinner, on July 15, to Ill.' Delmar D. Darrah, 33°, Deputy for Illinois.

This year the procedure was reversed when Ill.'Bro. Darrah invited them to celebrate his seventy-fifth anniversary at a dinner which he gave at the Illinois Hotel. After a gracious welcome to his guests, Ill.'Bro. Darrah asked Ill.' Louis L. Williams, 33°, to act as toastmaster. Felicitous remarks were made by the following illustrious brethren, Carey B. Hall, Charles O. DeMoure and Carl A. Miller, Active Members of the Supreme Council for Illinois; P. C. Somerville, Secretary of the Bloomington bodies, William R. Bach and Aaron Brooks, close friends of the genial host. The guests left with Ill.'Bro. Darrah a beautiful memento of the happy occasion.

CORNING, NEW YORK. In assuming office as Commander-in-Chief of Corning Consistory, Ill.'John E. Bird, 33°, wrote a significant letter to the members reminding them of the vast potential influence of the Scottish Rite—the "University of Masonry." There was to be no following in beaten paths. Some degrees were to be re-cast, others were to be exemplified for the first time in years. He called for volunteers and then stressed the essential democracy of the Rite and asked for criticisms and suggestions. "I have told you my story," he said. "Will you now, before you lay this letter away, just write me your honest opinion of what can be done to improve the work and make Masonry a better institution."

GRAND RAPIDS, MICHIGAN. DeWitt Clinton Consistory and co-ordinate bodies have sent a circular to all Scottish Rite members asking for names and addresses of all sons of members serving in the armed forces. They propose to render full Masonic service not only to the members of the Scottish Rite but also to the sons of members whether Masons or not.

A RUSSIAN MASONIC CLUB

A group of Russian exiles in New York City, loyal Freemasons, have organized a small club for purposes of fellowship and study. These men are intellectuals of the finest type. Many held

positions of prominence in European universities. Some were research chemists, others were writers. All of them are trying to earn a living in this country by doing any sort of honorable work. One distinguished scholar, a man over sixty, is working in a factory, another is employed by the Government as a chemist, others are earning small sums in literary work. Without exception they dream of a new day of freedom in the homeland.

These men have just issued "Bulletin No. 1" of the Russian Masonic Club—a series of able and scholarly papers. Some of the articles deal with the passing of a great Russian Freemason, Michail Andreyevitch Ossorgin, a distinguished author. An article on "A Masonic Tragedy in 1801" by M. Aldanov gives us an accurate insight into Russian Freemasonry. A very remarkable paper by J. Delevsky on the interaction of democratic ideas and the historical role of Freemasonry might well have been written by a trained American historian.

Ill. M. Mendelsohn, 33°, well and favorably known to the officers of the Supreme Council as a Scottish Rite Freemason and as a distinguished research chemist interprets the spiritual basis of our Order and Michael J. Imchanitzky, American born, outlines the mystic view of religion of the esoteric Mason.

Ill. Charles H. Johnson, 33°, Active for New York writes an appreciative "Foreword." This Bulletin should interest all Masonic students. Copies can be secured gratis by addressing Dr. Michael J. Imchanitzky, 20 Exchange Place, New York City. Because the cost of publication was borne by Club members who contributed generously from their own small incomes, many of us will want to make our own contributions to their publication fund.

WHAT IS THE . . ?

In response to several inquiries, Ill. Samuel Harrison Baynard, 33°, Grand Secretary General, explains the use of the distinctive Scottish Rite character . . .

In one of our oldest manuscripts by Rebold, it is called "the three dots," although it is more widely known as "the triangular period" or "the triple period." It is formed in the shape of a delta which is a prominent Scottish Rite symbol.

It is used in the place of the ordinary period after every abbreviation which is typically Scottish Rite. For example, in "Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, United States

of America" the triangular period is used as follows: A. A. S. R. while the ordinary period is used in the abbreviation of the other words, "N. M. J., U. S. A."

The triangular period is used in the abbreviation of the title "Illustrious" which designates a brother of the 33° (Ill.). The titles of Scottish Rite officers are often abbreviated: T. P. M., S. P., M. W. M., C. in C., although it is the usual custom to spell out "Sovereign Prince" and "Commander-in-Chief" in full. One may use "Sov. Gr. Com."—for "Sovereign Grand Commander" but it is better practice to write it out in full.

The triangular period must not be used in connection with other branches of Freemasonry. It belongs to the Scottish Rite alone.

WASHINGTON MONUMENT

Next to the Capitol and the White House, probably the object of most interest to tourists visiting Washington, D. C., for the first time is the Washington Monument. Since the monument was opened, in October, 1888, until Saturday night, September 25, 1943, the count shows that 19,059,070 visitors have entered it. During August, 1943, there were 54,772 who had visited it.

In 1898, the Coast and Geodetic Survey was charged with the responsibility of computing settlement records for the monument. For this purpose in a manhole nearby was installed a replica of the monument, which is 3 feet square at the base and 13 feet 6 inches high. It rests on a base 12 feet square and 4 feet thick. The manhole and its contents are placed 150 feet south of the monument. During the past half century the monument has settled less than two inches.

DISTRICT OF COLUMBIA

The Grand Lodge of the District of Columbia, F. A. A. M., makes a series of Grand Visitations to the forty-seven Masonic Lodges in its jurisdiction during the months of October and November of each year. Some of the lodges combine and hold joint meetings.

It has been the custom for a great many years for all the Grand Lodge Officers, in full evening dress, to visit these lodges and receive reports from the Worshipful Master, the Treasurer and the Secretary of their activities and condition during the year.

CUBA

Under the jurisdiction of the Grand Lodge of Cuba in 1942, there were 197 lodges with 11,057 members. Also there existed two lodges under letters of dispensation, with a total of 29 members.

TABLE LODGE

Holding a Table Lodge in the old days in England meant that after refreshment, which was taken in the lodge room, it was customary for the Masons to sit around the table, observe Masonic toasts, sing Masonic songs, and conduct catechisms in question and answer form. The ceremonies were practised in another section of the room.

MASONIC LEADER

George T. Everett, 67, prominent Mason and retired business man, died Wednesday, October 27 at his home at 564 School street, Belmont, Massachusetts. He was born in Bradford, Me., 67 years ago. Until his retirement a few years ago, he had been treasurer of the Webster Thomas Company, wholesale grocers.

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He was a past grand commander of the Grand Commandery of Massachusetts and Rhode Island Knights Templars; past commander of DeMolay commandery; an honorary member of the Boston, Coeur de Leon, Joseph Warren and Reading commanderies; a past illustrious master of the Orient council, Royal and Select Masters; a member of Soley lodge A. F. and A. M.; Somerville Royal Arch Chapter, Massachusetts Consistory, 32d Degree Masons and a member of the Bryant Club.

Knight Templar rites were conducted by the Grand Commandery of Massachusetts and Rhode Island Saturday afternoon October 30, at the Payson Park Congregational Church, Belmont. The Rev. Richard H. Bennett conducted the church service.

He is survived by his widow, the former Miss Ethel M. Allen.

NEW TEMPLAR HEAD

George B. Sampson of Holyoke was installed as Right Eminent Grand Commander at the 140th annual conclave of the Grand Commandery of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island at Masonic Temple, Boston, Wednesday, October 27.

Other grand officers installed were:

G. Lester Marston of Medford, deputy grand commander; Frank H. Wilson of Melrose, grand generalissimo; Harold B. Crocker of Brockton, grand captain general; Ralph Gregory of Pawtucket, R. I., grand senior warden; George A. Weeks of Dorchester, grand junior warden; Charles W. Henderson, Jr., of Newtonville, grand treasurer; William O. Tuckerman of Boston, grand recorder.

All Sorts

NO BID

"Grace," said her father from the head of the stairs, "is that sweetheart of yours an auctioneer?"

"No, father, Why?"

"Because he keeps on saying he's going—going, but he hasn't gone yet."

THE REMEDY

Colonel (in crowded train)—I say, porter, we're packed like sardines here. Can't you do anything to relieve us?

Porter (old soldier)—Try numbering off from the right, and let the odd numbers breathe in while the even numbers breathe out.

DOG HOUSE

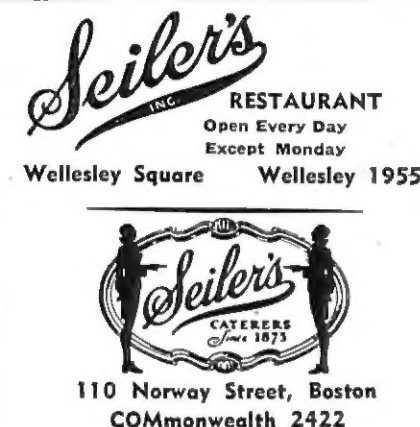
"See here, waiter," exclaimed the indignant customer, "here's a piece of wood in my sausage!"

"Yes, sir," replied the waiter, "but I'm sure—er—"

"Sure nothing! I don't mind eating the dog, but I'm blown if I'm going to eat the kennel, too."

WHAT BAIT, PLEASE?

The report is that at a Long Island resort a girl landed a fish weighing 120 pounds. It was five feet six inches tall, wore cuffless pants, and has already spoken to her father.



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QUALIFIED

A man applied for a job as a life saver.
"Can you swim?" asked the boss.
"No," said the man, "but I can wade like a son of a gun."

DON'T WORRY

Debutante (telephoning home at 3:30 a. m.): "Don't worry about me, mom, I'm O.K. I'm in jail."

STOCKING UP

Man: "Gimmee \$25 worth of scratch paper."

Clerk: "Good gosh, why do you want so much scratch paper?"

Man: "I've got the seven-year itch."

VELL, VELL

"Anything wrong, madam?"
"Yes, this spaghetti's too stringy."
"Sorry madam, would you mind trying it with your veil off?"

TALLY HO

Housewife (to garbage man): "Am I too late for the garbage?"

Garbage man: "No, ma'am; jump right in."

A LA LIMERICK

A farmer once called his cow "Zephyr"
She seemed such an amiable hephyr.
But when he drew near
She bit off his ear,
And now he is very much dephyr.

FACT

Gather your kisses while you may,
For time brings only sorrow;
The girls who are so free today
Are chaperones tomorrow.

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TOUGH

She: "How about a date, big boy?"
He: "Can't, Gotta go to bed and get some sleep."
She: "Why?"
He: "Tomorrow's my tough day. Gotta shave."

WHICH?

"Is my dress too short?"
"It's either too short or you're in it too far."

ROLL YOUR OWN

Said Hitler to Himmler,
"Our fates will be sim'lar!"
Said Himmler to Hitler,
"You dirty belittler!"

Said Goebbels to Goering,
"This war is so wearing!"
Said Goering to Goebbels,
"Just print some more fables!"

Said Hirohito to Tojo,
"I fear it is no go!"
Said Tojo to 'Hito,
"Yes, I guess we are beat-o!"

Said Benito to Quisling,
"You can keep up your whistling!"
Said Quis to Benito,
"I'm migrating to Quito!"
LEONARD MONZERT.

BRIEF BITS

Horse sense is the kind a jackass lacks.

The best way to break a bad habit is to drop it.

As soon as a fashion becomes universal, it is out of date.

It is when looking for something else that we find experience.

A good way to free yourself from pressing duties is to discharge them.

A bathing beauty is a girl who has a wonderful profile all the way down.

Goodwill is the one asset that competition cannot undersell or diminish.

So long as war lasts, no sacrifice is too great for Americans, if everyone makes the same sacrifice. That's why rationing is fairer than voluntary restrictions.

Party holding the David and Johnathan degree would like to hear from any brethren who received this degree or the Heroine of Jericho degree twenty-five or thirty years ago.

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